of Rodd

A SERMON

PREACHT AT

GREAT MILTON

in the County of *OXFORD*:

Decemb: 9. 1654.

At the *FUNERALL* of that eminent Servant of *Jesus Christ*

Mrs *ELIZABETH WILKINSON*

late Wife to

Dr HENRY WILKINSON

Principall of *Magdalen Hall*:

Whereunto is added a *Narrative* of her Godly *Life* and *Death*.

By EDMUND STAUNTON *D. D*, *Præsident* of C.C.C.

Col. 3. 14.

When Christ, who is our Life, shall appeare, then shall yee also appeare with Him in Glory.

OXFORD,

Printed by *Hen: Hall* Printer to the Universitty for *Tho: Robinson* 1659.

To the Reader.

Christian Reader,

THis Sermon, for the substance of it, was preached at the Funerall of an elect * Lady, to be mentioned with honour, she being an old Puritan, owning Christ, his Ordinances, ministers and people in worser times; one eminent for piety, love, prudence, and bounty, the glory of her family. And now at the interring of this Godly Gentlewoman, who in her life was much beloved, and at her death much lamented; whose reall worth you may somewhat guesse at by the annexed Narrative. I have venturd this to the presse, partly eying Providence putting me unexpectedly and suddenly upon this worke designed to an abler hand, and guiding me unawares to this text, which some yeares since, apprehending the sentence of death passed upon her, she her selfe made choice of, for the Scripture to be preachd on at her Funerall; and partly observing the importunity of her entirely loving husband, my very good friend, and others of her deare relations; who were desireous of the publication of this Sermon and Narrative: that it came out no soo-

* *The Lady Mary Pye.*

ſooner, was on my part an extreame unwillingneſſe to appeare thus in publick, that at all, is ſome hopes, that it may do ſome good, and bring ſome honour to God. I expect no other Patronage then the God of truth, and his word of truth. If the Lord in mercy ſhall make it any waies uſefull for the advancing of his glory, and the good of ſoules, it will at the great day ſtand upon account with comfort to

The poore unworthy Servant of Jeſus Chriſt,

EDMUND STAUNTON.

Theſ.

1 Theſſal. 4. 14.

Even ſo them alſo which ſleep in Jeſus, will God bring with him.

THe Holy Apoſtle here taking off the *Theſſalonians* from immoderacy, and exceſſe in their mourning, and lamentations for their dead, bids them *ſorrow not even as others, which have no hope. v.* 13. And the great argument which he urgeth to aſſwage their ſorrowes, is drawn from the certainty of the reſurrection of the dead who die in the Lord, grounded upon the *power* of God. *Them will God bring with him*: and upon the Reſurrection of Chriſt: *For if we beleeve that Jeſus dyed and roſe againe, even ſo them alſo which ſleep in Jeſus will God bring with him.*

But here the inquiry, is, how the reſurrection of believers may be argued from the reſurrection of of Chriſt? He being very God had *power to lay down his life, and take it up againe, Joh:* 10. 18. Its not

ſo with believers. To which is anſwered

1. That from the reſurrection of Chriſt there may be inferred, 1. A *poſſibility* of the reſurrection of believers, Chriſt being very man, like unto us, though dead and buried was raiſed againe, which ſheweth that the returning from death to life is poſſible.

2. Chriſt his reſurrection maketh the reſurrection of the bodies of beleevers to have *Probability* in it. His reſurrection being a pledge and evidence of their Juſtification, *Rom.* 4. *laſt verſe. He was delivered for our offences and raiſed againe for our Juſtification.* [For our Juſtification] by way of declaration and manifeſtation, that he had fully diſcharged all his people from the guilt and puniſhment of ſinne, which alone holds under the dominion of death. As the caſe the ſuretie ſtands between Creditor, Debtor, Suretie; being impriſoned payeth the debt, hath his liberty and inlargement, whereby is evidenced that full ſatisfaction is made: And therefore it is Juſt, equall, and rationall that the principall debtor ſhould be releaſed and diſcharged alſo.

3. The reſurrection of Chriſt doth not onely inferre poſſibility, and probability, but the *neceſsity* of the reſurrection of believers, becauſe of that union which is between Chriſt and them, as head and members; the head being raiſed, the body muſt riſe alſo, Chriſt and the Saints to Glory.

For the opening of the termes, Quære. 1. What it is to *ſleep in Jeſus?* Anſw. Believers are ſaid to *ſleep in Ieſus*, becauſe of that ſpirituall *union* they have with Jeſus,

Jeſus, as members of that myſticall body, whereof he is the head; for as when Chriſt was dead and his body in the grave, the Hypoſtaticall union was not diſſolved; but ſtill the body of Chriſt was united to the Godhead; ſo believers being dead, and buried have ſtill a reall myſticall union with Chriſt, who ownes the duſt and aſhes of his ſervants, as Chriſt himſelfe argueth it *Matth.* 22.31, 32. *As touching the reſurrection of the dead, have you not read, that which was ſpoken to you by, God ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.* Whereby he aſſerts the perpetuity of the union between God and believers, and proves to the Sadduces the neceſſity of the reſurrection of believers unto life.

The ſecond Quære is, what Gods bringing them with him implyeth? Anſ. 1. the *reuniting of* their ſoules and bodies. 2. The *reſurrection*, and raiſing of their dead bodies. 3. The *advancing* them in ſoules and bodies to heaven and glory, that they may ſee the face of God for ever; he being almighty undertakes who is able to doe it. Q. A.

The words thus opened give out three obſervations,

1. That death is but a ſleep to believers.
2. Believers dead and buried, ſleep in Jeſus.
3. Believers that ſleep in Jeſus, ſhall be brought to Glory with Jeſus. Of which in order briefly, having an eye of reſpect to each of them in the Application.

For

For the first, that death is but a sleep, the grave but a bed to saints departed, is the constant language of the spirit, in the old testament, and in the new. The Lord said to Moses, thou shalt sleep (or lye down) with thy fathers, *Deut.*31.16. David *slept* with his fathers, 1 *King.*12.10. Steven stoned to death *fell a sleep* Act. 7. ult. And we shall not all *sleep*, 1*Cor.*15.51. It were easy to multiply quotations in this kinde.

Quæst. How death is a sleep to believers?

Ans. Here the Allegorizing Postillers will tell us, how as sleep, so death steals insensibly on us; how death and sleep doe binde up the senses, and take off from severall acts and operations, &c. and runne the resemblance farre, if not too farre. I shall content my selfe with two Analogies, which are cleare and obvious.

1. As sleep so death is a *rest*, and *cessation* from labours. *There the weary be at rest* Job. 3. 17. *The righteous rest in their beds.* Isay 57.2. *Blessed are the dead which die in the Lord, they rest from their labours*, Rev. 14.13.

There be severall great and sore labours which believers rest from, when they are dead and buried. 1. The labour of their *particular callings*. They in the sweat of their browes eat their bread, and Judge themselves not worthy to eat, unlesse willing to work. The bread of idlenesse hath no relish with them; but of care and industrie is sweete to their taste.

Early up, down late, caring, and toyling, exposing themselves to violence of winde and weather, to be scorched

ſcorch'd with heat in ſummer to be nipt and ſhrivell'd with cold in winter, is part of their labour, which death frees them from.

2. They reſt from the labour of bodily infirmities. (Its *labor are morbo*) No more paines or aches: no hungering or thirſting, no grinding paines of Gout or Stone, no burning feavers or fiery inflamations, no flouds or deluges of rheums or catarrhes, no dropſies or Conſumption, no diſeaſe, no maladie, that they labour under.

3. They reſt from the labours of moleſtations and *perſecutions from the world.* No more ſpoyling or confiſcation of goods, no more bonds, or impriſonments, no exile, or baniſhment; no cruell mockings, or taunting deriſions. *There the priſoners reſt together, they heare not the voyce of the oppreſſor,* Job. 3. 18. *There the ſervant is free from the maſter. v.* 19.

4. They reſt from *temptations*, the fiery darts and furious aſſaults of Satan. No more injection of Atheiſticall, or blaſphemous thoughts. No more inticements, or ſolicitations to the leaſt iniquity: Death ſets us beyond the reach of the power, malice, or policy of that *deſtroyer*, who now *goeth about ſeeking whom he may devoure.*

5. They *reſt* from the *corruptions* of their own hearts: no more pride, or paſſion; no murmuring or quarrelling with the Lord or his diſpenſations. *No law in our members warring againſt the law of our mindes, or leading us captive to the law of ſin.* No crying out *wretched men that we are, who ſhall deliver*

us &c. Rom.7.23. Death came in by ſin, ſin goes out by death. *Filia devoravit matrem.* Death is the bodies captivity to the grave, but the ſoules deliverance from ſin.

Laſtly, they reſt from this ſore labour alſo, that of *divine diſertions.* This voyce, *my God, my God, why haſt thou forſaken me?* is not heard in heaven. God never hideth his face more, but lifteth up the light of his countenance upon them in glory for ever. Thus is death a ceſſation and reſt from labours.

2. Sleep is a *repairer* of *ſtrength* and *ſpirits*, fitting for actions of naturall life, duties of calling, walking, working, &c. The body gaines much by ſleep, and more by death. Its gaine by ſleep, is as it were by pence, and ſhillings; Its gaine by death is by pounds and hundreds. Our bodie's ſubject to wearineſſe and fainting, to dulneſſe and liſtleſneſſe in the evening of death, ſhall have nimbleneſſe and activity in the morning of the reſurrection. They'l be agil and nimble enough, when *caught up in the clouds to meet the Lord in the aire*, 1 Theſſ.4.17. The worke of prayſing God, ſinging Pſalmes, and Hymnes, and ſpirituall ſongs, which is now a wearineſſe, and burden to us, our lungs fainting, and our ſpirits failing, will then be altogether delightfull to us, our work and wages, and to ſing Hallelujahs, Salvation, honour, might, majeſty, dominion, &c. will be the Saints ſervice and glory for eternity. A graine of Corne ſowne in the earth dyeth and multiplyeth to thirty, ſixty, and an hundred fold: even ſuch is man, ſo alſo is the reſurrecti-

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on of the dead, 1 *Cor.* 15.42,43,44. Where the Apoſtle layeth down by way of Antitheſis between the body dead and the body raiſed, and ſhewes what great gaine and advantage, comes in at the reſurrection.

1. It is ſowne in *corruption* (that is) in a ſubjection to alteration and putrefaction. It is raiſed in *incorruption* (that is) in impaſſibility, and immortality.

2. It is ſown in diſhonour, to wit void of externall forme and beauty. The body that's moſt lovely in time of life, is pale, cold, and gaſtly in death. *Abraham* would have *Sarah* the delight of his eyes buried out of his ſight. *Gen.* 23.4. Yet this body is raiſed [in glory] and coruſcant, ſhining in ſplendour as the ſtarres, and ſun in the firmament. *Moſes* his face ſhining to the dazeling of the eyes of the people, that they could not behold it: Chriſts glory in his tranſfiguration may give faire intimations what ſhall be the glory of the bodies of the Saints at the reſurrection: this we are ſure of, that our vile bodies ſhall *be made like unto the glorious body of our Lord Jeſus Chriſt*, Phil. 3.v, laſt.

3. The body is ſowne [*in weakneſſe*] deſtitute of motion and ſtrength; not able to drive away wormes or corruption which prey upon it. The ſtouteſt *Sampſon*, or ſtrongeſt *Goliah*; when dead and buried, is weake and feeble; but the bodies of the ſaints are raiſed [in power] full of ſtrength, and vigour; nimble in motion, whether able to remove mountaines or no,

and toſſe them too and fro as a tennis-ball, let the Schoolemen Quære it.

4. It is ſown [a naturall body] guided by the ſoule, exerciſed while alive in animal operations, nutrition, augmentation, to eat and drinke, &c. but it is raiſed [a ſpirituall body]; not that the body is changed into a Spirit, but it is Spirituall.

1. *Ratione ducis.* 'Tis guided and conducted by the Spirit.

2. *Ratione operis.* It's worke is ſpirituall, lauding, and prayſing God, giving glory to him that ſitteth on the throne, and to the Lambe for ever.

3. *Ratione præſervationis.* It is not preſerved by naturall means, food and phyſick, as in this life; but by the immediate power of God, as Angels, and the ſpirits of juſt men made perfect, are. And thus it appears, that the body gaines much by death, and its awakeing at the Reſurrection.

Doctr. 2. *Believers dying fall aſleep, and being dead ſleep in Jeſus,* or by Jeſus. διὰ pro ἐν is frequent in Scripture:

But how doe they fall aſleep, and ſleep in Jeſus?

2. A. 1. *Per modum perſeverantiæ in fide Jeſu.* By perſeverance to the end in the doctrine, and faith of Jeſus. They are ſaid to die, or fall aſleep in Jeſus, rowling themſelves upon free grace in God, and full ſatisfaction made by Chriſt, for remiſſion of ſins, juſtification and glory, die in the faith, and fall aſleep in Jeſus.

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2. *Per modum unionis* by way of union with Jesus: which is. 1. A *neer*, and *close* union, as that of head and members; vine and branches. 2. A *perpetuall*, and *eternall union*, never to be dissolved. Christ his *betrothing* of the Saints is for ever, *Hos.* 2. 19.

3. *Per modum præservationis.* They are preserved by Jesus, who taketh care of the dust and ashes of believers, and will suffer nothing of the Saints to perish: who will gather all together at the last day, and advance it to glory.

4. *Per modum spei.* Believers sleep in Jesus with sure hope of a resurrection to Glory. *My flesh shall rest in hope*, spoken of Christ, *Psal.* 16. 9. is true also of believers. And thus the Saints departed, sleep in Jesus.

Believers that sleep in Jesus shall be brought to glory with Jesus. Doctr. 3.

1. Because of the *purchase of Glory* made by Jesus, *Eph.* 1. 14. Our *inheritance* is a *purchased possession.* Christ having laid down a valuable consideration and price for glory, will estate believers in that glory.

2. Because of the *promise* of glory made by Jesus, by way of gift and free donation. *I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand*, Joh. 10. 28.

3. Because of the *prayer* and *intercession* of Christ, even on earth, which was for glory to believers: Father I will that they whom thou hast given me, be

with me where I am, that they may behold my glory, *John* 17.24.

4. Because of preparations made by Jesus Christ, *I goe to prepare a place for you. In my Fathers house are many mansions*, abiding places, as the word imports, not fleeting tents, or tabernacles; *And I will come again and receive you to my selfe, that where I am, there ye may be also*, Joh. 14.2,3.

5. The Fathers *Glory is exalted*, as in bringing Christ, so in bringing and exalting Saints to glory. God hath the glory of his power, shewing he is able; the glory of his mercy, shewing that he is willing to advance his to heights of happinesse; and withall the glory of his faithfulnesse, making good that word of promise which he hath spoken. The purchased possession is to the praise of his glory, *Eph.* 1.14.

1 *Use.* The use of the whole may be various.

Confutation of Psychopannites for soules sleep. To taxe those who dreame of the *Soules sleeping* and deny it glory and happinesse upon its immediate departure from the body; abusing the phrase in the text of *sleeping in Jesus.* This fancy of theirs may have a briefe confutation.

Luke 16.22. 1. From *Scripture.* *Lazarus* dyeth, and is presently in *Abrahams* bosome. The convert thiefe

Luke 23.43. dieth upon the crosse, and is that day with Christ in Paradise. Againe the Apostle maketh a plaine *Antithesis*, or opposition between being at home in the body, and absent from the Lord: and being absent from the body, and present with the Lord; 2 *Cor.* 5. 6, 8. making no middle state, or condition; all belie-

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vers being in the body, or with the Lord. 2. It is repugnant to right *reason*; for if the ſoules of believers ſhould be aſleep after death untill the reſurrection, enjoying no communion with Jeſus Chriſt, they would be in a worſe condition then before, and death would be no gaine to them, but diſadvantage rather, depriving them of that ſweet communion which in their life time they enjoyed with Father, Son, and Spirit. *Pauls* deſire to be diſſolved ſeems to be irrationall, if by death he ſhould looſe thoſe raptures, and revelations which in the fleſh he enjoyed, and his ſoule had been laid aſleep onely, but not with Chriſt in Glory.

It may be of uſe by way of triall, whether we, when we die, ſhall ſleep in Jeſus.

2 *Uſe.* *Examination*

To which Anſwer may be given in generall. Thoſe onely which have a *being* in, and doe *live* in Jeſus, ſhall *die* and *ſleep* in Jeſus. Here this muſt be premiſed by way of Caution. That Scripture mentioneth a twofold kind of *being in Jeſus.*

1. By way of *externall profeſſion* onely, *John* 15.2. *Every branch in me that beareth no fruit, he taketh away*, v.6. *If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them and caſt them into the fire, and they are burned.* This kinde of being in Chriſt, is common to hypocrites, and true believers.

2. There is a *being in Chriſt* by way of internall implantation, and ſpirituall ingrafting into Chriſt; whereby there is a reall though myſticall union

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on with Christ, which is peculiar to believers, and that which I am speaking of: In particular,

1. *Triall.* The first tryall is this. Those who have experimented, and felt the power of the death of Christ to kill sin in them, and the power of his resurrection to enliven and raise them from a state of nature to a state of grace, being effectually called and regenerated, these made thus alive by the Spirit of Jesus, when they dye shall sleep in Jesus, Rom. 6. 5. *If we have been planted together, in the likenesse of his death, we shall be also in the likenesse of his resurrection.* v. 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin,* Phil. 3. 10. This the Apostle calleth the *knowing of Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.* So that canst thou say; I was once without Christ, and without hope; now (through grace) I am in Christ, and have a lively hope; I was dead, but am alive; I was lost, but am found. This gracious change passeth on every soule that is united to Jesus Christ. Such alone live and sleep in Jesus.

2. Union with believers, as fellow members, by *love*, is an evidence of our union with Christ the head by faith. Which love is first, *sincere*, and single to believers *qua tales*, because we see the image of God in them, shining forth in holynesse, and righteousnesse. Secondly, It is an *universall* love, which followes from the sincerity of our love. Wherefore, he that loveth

loveth one Saint for Saintſhip, loveth every Saint. The Apoſtle putteth theſe two golden links together, *Faith in Chriſt, and love to all the Saints*, Eph. 1.15. Were my love reſtrained onely to believers of my way, and my opinion, that love would ſavour too much of faction, and parties; too little of Goſpell ſimplicity.

Thirdly, True love is a *conniving* love, winking at the infirmities of our brethren: not blazing them abroad to the diſhonour of their perſons, profeſſion, and the Goſpell. Fourthly, it is a ſympathizing love, both in weale and woe. 2 Cor. 11.29. *Who is weake, and I am not weake? who is offended, and I burne not? Rejoyce with them that rejoyce, and weep with them that weep.* The glaſſy eye put into the head weeps not; the wooden leg tied on aketh not, though the body be ſorely wounded, and all its bones broken. If no Sympathy, no member.

Fiftly, True love is a *relieving* love, in proportion to the neceſſities of our brethren, and our abilities.

Laſtly, It is an *aſſociating* love, making choice of, and delighting in the company of true believers. Paul a convert preſently joyneth himſelfe to the diſciples at Damaſcus and Jeruſalem. For any to ſay they love the Saints, and ſervants of God, but in the mean time care not for their company, or are ſoon weary of their diſcourſe, and conference, if ſpirituall, and gracious; ſuch do but deceive themſelves, they neither love Chriſt nor his people in ſincerity. Where *Act.* 9.19,26

ever a change of nature goeth, there goeth a change of company. Could I fancy dogs or ſwine metamorphoſed, or turnd into ſheep, or lambs; they would preſently flock to the ſheep and to the lambs.

The third evidence of being in Chriſt, is the newnes of the creature, 2*Cor*.5.17. *If any man be in Chriſt, he is a new creature*, (or new creation) which creation is firſt *ex nihilo*, or *ex materia inhabili*, out of nothing, or matter no way diſpoſed thereunto. Thus in the old creation the confuſed *Chaos* was produced of nothing: and the rib of *Adam* had no more habilitie, or diſpoſition to take the forme of a woman, then of a beaſt or any other creature. Even ſo in the new creation, or forming of Chriſt, it is firſt *ex nihilo*, out of nothing. Soules are firſt convinced of their nothingneſſe in themſelves; and that they have no habilitie, or diſpoſition to holineſſe, Indiſpoſition and averſenes rather thereunto. Out of this nothing God calleth and frameth the new creature. * Secondly this *creation worke* is diffuſive, paſſing upon all the faculties, and parts of the ſoule, and body. The underſtanding hath a new heavenly light ſhining into it: the will a new conformity to the will of God, *actively* and *paſſively*, a readineſſe to doe any thing that God requireth: The conſcience hath a new *tenderneſſe*, a new *purity*, a new *peace* and tranquillity; *tenderneſſe* begets *purity*, and purity *peace*: the *affections* all become new, as to their *qualifications* and objects: loving what before was hated: and *hating* what before was loved, &c. So that a believer may walke up and down through all the roomes of his ſoule, and

*1*Co*.4.4,9. 16,13,2.

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finde in each of them *aliquid Chriſti*, ſomething of Chriſt, and the new creature in them: and all the *members* of the body which were inſtruments, (or weapons) to ſin, yeeld themſelves unto God as inſtruments of righteouſneſſe to God, *Rom.* 6. 13. Thirdly in this new Creation there is the manifeſt exerting or putting forth of the almighty power of God, the ſame power which God laid out in the great work at the beginning of Creation, *God who commanded the light to ſhine out of darkneſſe, ſhining in our hearts, giveth the light of the knowledge of the glory of God, in the face of Jeſus Chriſt*, 2 *Cor.*4.6. He that ſaid, let there be light, let there be Heaven and Earth, &c. and they were created; ſaith alſo, by his word, and ſpirit, let theſe blind minds be inlightned, and they are inlightned; let theſe proud hearts be humbled, and they are humbled; let theſe hard hearts be ſoftned, and they are ſoftned; let theſe ſleepy ſoules be awakened, and they are awakened; Let theſe dead bones live, and a ſpirit of life enters into them. Put the queſtion to thy ſoule, and conſider, when, whether, and how paſſed this power, and worke of God upon thee?

3 *Uſe.* *Terrour to ſinners.*

Third uſe may be of *terrour*, and *aſtoniſhment* to ungodly ones, who when they dye are not like to ſleep in Jeſus. Such are they who *ſleep* in ſin here, which is every mans eſtate by nature. *Awake thou that ſleepeſt*, Eph. 5. 14. If it be *objected* that the *wiſe virgins* ſlumbred, and ſlept as well as the fooliſh, *Mat.* 25. 5. We muſt diſtinguiſh between a *ſleep of infirmities* (the Saints ſlumbring unawares, and taking ſometimes, as it were, a nap, an unquiet nap in ſin, confeſſing

with the ſpouſe, *I ſleep, Can.*5.2.) and between ſleeps of wilfulneſſe, a dead ſleep in ſinning, whereof you may make ſome conjecture by theſe obſervations.

1. There is in the ungodly a deliberate compoſing of themſelves to ſleep, a lying down, ſetting themſelves to ſleep in ſin. Thus *Ahab* deſigneth, and plotteth the death of *Naboth*, longeth for his blood, and for his vineyard: *Haman* plotteth and in coole bloud deſigneth the death of *Mordecai*, and the Jewes: thus ſome cheating tradeſmen ſet themſelves to overreach, and by falſe weights, and falſe lights to defraud their brethren: One bends his tongue to tell lies, another ſharpens his wit for fooliſh jeſting, for diſcourſe ſcurrilous and laſcivious: each ſinner in his way laying himſelfe down to ſleep on a bed of vanity, and folly.

2. He that *willingly ſleepeth* in ſin, is *loth to be awakened*; as the ſluggard in the *Proverbs*, he cries *a little ſleep, a little ſlumber, a little folding of the hands to ſleep*: *Prov.* 6. 10. If Godly miniſters, and Chriſtian friends go about to awaken him by words of reproofe, he is ſoone angry, in a rage, and paſſion. If *Paul* tels the *Galatians* the truth, he *becomes* in their account their *enemy*, Gal. 4.16. And he *becomes a tranſgreſſor* that *rebukes* in *the gate*. *Amos* 5. 10. It is otherwiſe with holy *David*, if he unawares fall aſleep, he is willing to be awakened, and ſaith, *Let the righteous ſmite me, and it ſhall be a kindneſſe; let him reprove me, it ſhall be an excellent oile, which ſhall not breake my head, Pſal.*141.5.

3. The

3. The wilfull ſinner *ſleepeth ſecurely*; is feareleſſe and careleſſe; as a man faſt aſleep, though his danger be great, he feareth not, and careth not. Shake the ſword over him, put the piſtoll to his breaſt, tell him if he awake not preſently, he is a dead man: on he ſleeps, feares not, cares not: tender a crowne to him, bid him awake, there is a throne, and a kingdome for him, yet he heares not, cares not. Such is the ſtate of a man faſt a ſleep in ſin: tis not the threats and terrours of the Law that ſtartle him: tell him of the wrath and curſe of God, of hell and damnation, he is not affrited, or awakened from his ſleep of ſinfull ſecuritie: It is not the tender of Chriſt, grace, and glory in the Goſpell, the offer of this crowne of righteouſneſſe, that moveth him; neither foule meanes, nor faire worke upon him: pipe to him, he will not dance, mourn to him, he will not lament, *Matth.* 11.17. *If a wiſe man contend with a fooliſh man, whether he rage, or laugh there is no reſt*, *Prov.* 29.9. Whilſt the wiſe God in the waies of providence, and common operations of his ſpirit contends with fooliſh men; whether he rage, or laugh in the variety of diſpenſatiõs, the ſecureſinner ſinneth ſtill, and being thus in a dead ſleep of ſinne, is in danger to die in his ſins, and not to be awakened till the flames of hell, and the fire of eternall wrath from God awaken him with a vengeance.

In the fourth place, the conſideration that death is but a ſleep unto believers, may be a ſupportation to our ſpirits, and check immoderate lamentings, and takings on for friends deceaſed, who, (as we have cauſe to hope, *Vſe* 4. *Reproofe of immoderate griefe for the Saints departure.*

hope) sleep in Jesus. Husband, or wife is dead, father, or mother, gone to their long home; children, or kindred out from the land of the living; mourne not excessively, they are but gone to bed, fallen fast asleep, shall awake againe, and be raised to glory.

Buriall places are but dormitories, sleeping places; Faith doth not abolish naturall affections, but regulate them, gives us leave to mourne, but with moderation. When *Jacob* is gathered to his fathers, the Egyptians they mourned for him, and *Joseph* also mourned for him. The Ægiptians mourned threescore and ten daies, *Joseph* though his sonne full of nature, full of grace, but fortie daies *Gen.* 50. 3. But why were the Ægyptians longer in their mourning than *Joseph?* probably because they mourne as those without hope, *Joseph* he believed that his good old father was but fallen asleep, that was a mitigation of his sorrowes and lamentation.

Use 5. Supportation against the fears of death.

If believers when dead sleep in Jesus, and shall be brought to glory with Jesus; it makes for the animation, and steeling of us against excessive feares of death. Art thou sure of thy being in Christ, then consider that death is one of thy best friends, a Physitian curing all diseases of soule and body at once. No more aches, paine, or troubles; No more sinnings, or sorrowings; It wipes away all teares from thy eyes; sets thee there where thou shalt never have vaine thoughts more, dishonour God, loose thy peace with God, never defile thine own soule, or the soules of others any more;

more: but ſhall be fild with holyneſſe, and glory for ever. *Sampſon* his riddle I may here allude unto; *Out of the eater cometh meat, out of the ſtrong ſweetneſſe.* Though death as a devouring lyon eats up all fleſh, all mankind is meat and prey for him, yet belevers find honey in the carcaſe. Death is a piece, a great peece of the Churches joynture: All is yours (ſaith the Apoſtle) death; that is by name in the ſchedule, as it were annexed to that deed of Joynture 1 *Cor.* 3.22. and ſo choyce a part of the Churches dowry, that were it left out, her ſtate would be ſad and lamentable: The thoughts of being allwaies in the body, and abſent from the Lord, would be as gall, and wormwood to a gracious ſpirit. *Judg.* 14.14.

Laſtly the doctrines delivered, give out words of *exhortation.* *Uſe 6. Exhortation.*

1. Firſt to *believers*, who have, and know their intereſt in Chriſt; great cauſe have they with inlarged hearts to *bleſſe God*, for his unſpeakable gift; that death to them ſhould be but a ſleep, a ſleep in Jeſus: and that God will bring them to glory with Jeſus. *Worthies* of old; when they perceived death approaching, would bleſſe God, for the good things which in their life time they enjoyd. Thus it is ſtoryed of dying *Plato*, that he acknowledged the goodneſſe of God to him in three particulars, viz. *That he made him a man: that he was borne in* Greece: *and that he lived in the time of* Socrates. This his glimmering light of nature did guide him unto. It is recorded alſo of *David Chytræus*, that he bleſſed God, that he was a man: *1 To believers*

that

that he was a Christian, and that he had his education under *Luther* and *Melanchton*. Surely each believer hath abundant cause to cry out, *Blessed be the God, and Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings, (or things) in Christ. So the Apostle*, Eph. 1. 3. Yea there is enough in the Text to draw out, and lift up our souls in prayses for these three great priviledges, that *death* is but a *sleep*, a *sleep* in Jesus; and *that God will bring them to glory with Jesus.*

2 *To all.* Here is *exhortation* to all, *to make sure of Christ.* They were the dying words of a Gentleman of worth, when his wife, and children, and friends stood about him, he cryed out *make sure of Christ, make sure of Christ.* Dye we must, and then our precious immortall soules launch out into the ocean of a white, or black eternity. 'Tis sad, when death comes, to be fluctuating with fears, and doubts, and misgiving thoughts. It is sad, what is reported of *Berengarius*, a Protestant living about six hundred years agoe, that some of his last words should be these. *Now I goe to appeare before God, and either to be acquitted by him, as I hope; or condemned, as I feare:* (though probably the man's in glory.) It is more comfortable to have a raised, and setled assurance of Gods love; to be able to say with Job, *I know that my redeemer liveth**; or with Paul, *we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the Heavens.* * The soule filled with assurance, goeth to Heaven in Triumph.

* *Job.* 19. 25.

* 2 *Cor.* 5. 1.

FINIS.

To the Christian Reader.

Reader,

IT is my desire and hope both, that if without prejudice thou wilt bestow thy paines in the perusall of this ensuing Narrative, usher'd in with these two Epistles, thy labour may not be in vaine, but in some proportionable measure recompensed. After mature deliberation I resolved no longer to bury in silence such a worke, which probably might very much conduce to publick good. Here I represent unto thy view a rare Example of many thousands, a choyce patterne for imitation. Although the Portraicture is not shadowed forth to the life, yet this may be an Apology: That a larger Panegyricke might better suit anothers pen than his, whose Relation was so neare and deare unto her. Such as knew her well, will be as ready to blame me, that I said no more, as others who did not know her, that I said so much. All I ayme at is, that God may have the glory, and thou who readest these lines maist reap spirituall advantage. If thou profitest give God the praise, and help him in thy prayers who is willing to spend and be spent in the worke of the Gospell, and acknowledgeth himselfe

Thy servant for Christ's sake
H. W.

An Epistle written by Dr HARRIS foure yeares before his death, Concerning this Godly Gentlewomau whom he highly honourd.

READER,

DOe not thinke it lost time to read over this Narrative, it was penned by this gratious woman, whose Funerals are here reported, upon a serious occasion, what time she was to give an account of her selfe at her admission to the Lord's Supper; the Discourse is plaine but pregnant of instruction, I alter nothing in the thing, I only take notice of the persons therein mentioned, 1 God, 2 Sathan, 3 the parties selfe, all which offer matter worthy thy thoughts. First in Sathan, thou seest his most ordinary way and method in tempting. His first attempt is to blow out all light left in the soule, and to quell all thoughts of a Deity if possibly he can, that so no roome at all may be left for God, if that cannot be, but the Conscience will be sometimes talking, then his next worke is to question and argue the case, whether indeed there be such a person as God, such a thing as the soule, such a booke as the Bible, such a place as an heaven, or hell, and if he cannot gaine such a conclusion from the soule, then in the third place the question is, what manner a one this supposed God is; and first, whilst thou art in thy naturall state he represents God made all of mercy, and when thou art under mercy, all of vengeance and fury, there was

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no place for feare, here none for hope; there sin was an unconsiderable thing, and beneath God's cognisance, here sin is unpardonable, and beyond God's mercy, in both estates he labours the destruction of faith; now in the threats, then in the promises, in the first estate you must never yeeld to selfe despaire, no, spit in his face that shall once question thy beleef in God without the least doubting, "What! not believe my Maker with all my soule? "What? once doubt or suspect him? I defie him and the "foule fiend that shall say so: on the other side, when once, converted what hast thou to do with the Covenant of Grace and peace: thats bread for the children, not for dogs, hypocrites, such as have sinned against the Holy Ghost, as thou hast done: and at this bay he holds the soule for some space, and eftsoons recrutes his forces and renews his in-"terrogatories. Thou within the promise? thou a believer? "canst thou say, darest thou say that thou hast faith? "thou darest not deny it, but whats that to the point? "thou darest not affirme it, though partiall enough to "thy selfe, be advised by me, who loves plaine dealing, "and let not thy false heart, and these fawning preachers befool thee unto destruction. Thus the Devill up and down, first and last, thus he proceeded with man at first, and though sometimes he shifts hands, and finds out new waies, yet here lies his road for the most part, and this is the first party here named. Now in the 2d place, what doth God? It must be granted that he permits these scullions in that hellish Kitchen to scoure his plate, and to fit the vessels of honour for their Masters use, and they (as glad of the office) bestir themselves, they dawbe

their vessels, and render them as foul and ugly as they can; but when they have done their work, God takes his plate out of their hand, to their no small griefe; mean while God goes along with the temptations, and in them all supports his poor servants now more immediately by his own hand, prompting petitions, darting into the soule some glimpses of comfort, minding them of some promise, to be sure, yeilding them some secret hope, something or other which drawes them along still more or lesse. 2 Now more mediately by men, and other meanes, sometimes he directs them to some speciall book or treatise which fits their case, and holds soul and life together at present, sometimes he sends an interpreter one of a thousand, that shall rip up their misery, and shew them their remedy, and at last fetches off his captives then when Sathan began to crow and cry victory, that extremity brings opportunity; and this is usually (though not ever) Gods way. Now look upon the 3d concern'd, the party tempted, what doth he? he sticks (often) in the birth, fool as he is: his first work is to keep the Devils counsell, confesse and be shamed for ever, the Devill is true to him, and he will be as true and never peach, he travails with a wofull burden of sin, guilt, horror, " but if thou lov'st thy selfe, keep thine own " counsell, trust not God nor man. But if the Preacher doth force him to a confession, and he can hold no longer, then he makes forth, but fair and softly; 1 he makes many offers, goes and comes, and something he would say, but is loth, he begins afar off and then stops, begins again and then stops again, takes another day and then comes

Hos. 13. 3.

comes again with purpose of uttering all, and when he comes to his friend, either all is quiet for the present, and the pang over, or else, if he hang still on the rack, then he drops out somewhat, but reserves the worst, and so is little the better, because he comes not to the bottome quickly, or if he speak out all, yet theres another rub in "*the way; how can I tell whether this parties testimony* "*be true or no, his judgment and affection be right? he* "*shewes me promises, but how knowes he or I whether* "*those promises belong to me? he speaks of a Christ;* "*whats that to me, if he be none of mine? he talks of* "*believing, seeing is believing; tis a senseleße thing to* "*trust to anothers goodneße, when I have nothing* "*of mine own; to believe mercy when I feel wrath;* "*shall not I believe mine own eyes? and thus after a world of Sermons, Sacraments, conferences, the poor soul hovers & finds no rest or satisfaction, till God be pleased to work him to these things, 1. to a resolution of imparting himselfe to some godly friend, and of speaking his whole heart to some one or other, 2 of resting in Gods bare word, without the assurance of sense. 3 Of accepting Jesus Christ without any* ifs *and* ands, *notwithstanding his own unworthineße. 4 Of waiting upon God, and hearkning, when he will speak peace, and when he is brought thus far, that he will be beholden to a Communion of Saints, and will take Gods word without any farther surety, and owe all to Christ, though he can contribute nothing, and in despite of all suggestions and discouragements will stick to the plea of Christ, and look for all his peace in that way, saying, though he kill*

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me ile truſt in him, ile waite and hearken to him, when I ſay he is thus far proceeded, Sathan may now go ſhake his eares, and receive his anſwer, tis God that juſtifieth, who ſhall condemne? oh hell, where's thy power, oh! death, Oh! devill whats thy commiſsion? It is not my meaning to preſcribe God any one way of working, but this is the way he often takes with his children, and this thou findeſt (Reader) exemplified in this annexed narrative, touching the converſion and procedure of this Saint, ſo far as ſhe hath commented upon her own life. Now for her death, I know not whether any other will give us any accompt thereof, for my part I pretend to no ſuch thing, only I tell thee what my obſervations were thereabout.

1 I find that God began with her quickly, and called her hence before ſhe was aged, and that is moſtly his method, where an early harveſt is intended, a timely ſeeds-time is promiſed; they live quickly, and live apace, who ripen betimes: ſo was it with her, who was ſeldome out of action after her entrance, but gaind as much time in ſo little a time as any I knew.

2 I obſerve that death came not all at once upon her, ſhe was yearly dying for ſome yeares before ſhe dyed her laſt, and thus death was made familiar to her, I have ſeldome known of her age any leſſe amazed at the ſpeech and thought of death; ſo good a thing it is to know experimentally what it is to die before hand.

3 Obſerve how Gods power triumphs in weakeſt veſſells, tis a thing I have often thought on, that godly women for the moſt part dye more confidently and comfortably than do good men, the Lord trampling upon

Sa-

Satan in them, and in her very eminently.

4. Her patience was remarkable in the midſt of ſore paines, which frequented her in the breeding and bearing of children, yet then her ſpeech was, "I feare not "paines, I feare my ſelfe, leaſt through impatiency I "ſhould let fall any unfitting word, tis a bleſſed frame "when paine ſeems light, and ſin heavy.

5. I plainely ſaw in her the power of Grace beyond nature, 1. when life and death were both laid before her, her ſpeech was this, "I am at my Fathers diſpoſall, howbe-"it of my ſelfe I rather encline to death than life. 2. where as her affections were very ſtrong both to her loving husband and children, in ſo much as it was conceived, that the laſt farewell would goe very neere her when ſhe ſhould part with ſo pretious and deare friends, ſhe was ſo much taken up with the thoughts of Chriſt that ſhe ſeemed not to ſtick at any ſuch relations, nay (3ly) ſhe ſeemed wholy to forget her naturall ſelfe, for being intreated to favour her body and ſpeech in regard of the lowneſs of her ſpirits, after ſome pauſe, ſhe brake forth into theſe words, "ſhall I for this poore carcaſſe be wanting to my ſoules comfort, and my Saviours praiſes? let me have your prayers ſtill "and God his Praiſes: ye pray not onely for, but with me: "which done, ſhe over-flowed with comfort, and in that condition I left her, and that ſtreame of comfort lead her not long after (as I was told) to the fountaine, where ſhe drinks of joy for evermore. Thus lived ſhe a moſt profitable life, thus dyed ſhe a moſt fruitfull death. God ſo turned this his ſervant, that living, dying,

ing, and after death she should be fruitfull, thus will God honour those that honour him. To him be all honour to eternity. Amen

ROBERT HARRIS.

The

THE LIFE and DEATH OF THAT EMINENT SAINT of GOD, Mris *ELIZABETH WILKINSON*, late wife to Dr HENRY WILKINSON Principall of Magdalen Hall in *OXFORD*.

THE [a]*Righteous shall be in everlasting remembrance:* [b]*The memory of the just is blessed:* [c]*A good name is better then pretious ointment.* Such then as God would have honoured, should be transmitted with a character of honour to posterity, & their names should survive their funerall solemnities. As it is a great peice of wickednesse to call evill

a *Ps.*112.16.
b *Prov.*10.7.
c *Eccles.*7.1.

good and make Panegyricks upon ungodly persons: so I conceive it an obliged duty, and a point of justice to give a true, and faithfull testimony to Eminent Saints departed in making an honourable mention of such gifts, and graces in them, as are fit patternes for our imitation. If we consult ancient Histories, we shall find Persons eminent in their generation speaking highly in Commendation of their deserving friends. Thus *Ambrose* commends *Saturus, Nazianzen Gorgonia, Austin Nebridius*, and *Bernard Garvasius*. And if we take notice of later times, we shall find *Melchior Adam* writing the lives of severall persons of renown, *Calvin* wrote the life of that truly noble *Italian* convert *Galleacius Carracciolus*, and *Beza* wrote the life of that rare instrument of Gods Glory Mr *Calvin*. And *some learned Divines of our own Nation, have lately took good paines upon this Argument. Upon these considerations, desiring that the name of this worthy Gentlewoman may be perpetuated from Generation to Generation: I thought good to give a plaine, and genuine Character of her, in this briefe ensuing Narrative.

Mr *Fuller*.
Mr *Clarke*.

It is the custome to premise a little concerning birth, & education. Such as are writers of lives hence take their rise. Of both these I shall speak the lesse, because I must leave more roome for inlarging of other particulars of great concernment.

*Mr *Anthony Gifford*.

For her birth, she was borne of godly *Parents, of an ancient well reputed Family of the Gentry in Devonshere:

Mris *Elizabeth Cottle*.

vonshere: shee was by them religiously educated during her minority. Afterwards she lived with an Aunt (an old Disciple) above twenty years together, where she had many prices put into her hands, *to get wisedome*, even many spirituall advantages, for her eternall good. But considering no helpes of education, nor any meanes could prove effectuall without Divine influences, it pleased the Lord out of the riches of mercy, in a signall manner to vouchsafe a blessing to all those helpes, for the good of her soule, and crowne all endeavours in order thereunto with good successe.

She was observed to be from her childhood docill, very willing to learne, industrious in reading of, and swift to heare the word of God preached. She was very carefull to remember, and tooke much pains in writing Sermons, and collecting speciall notes out of practicall Divines. She had the ornament of a meek and quiet spirit, with that she was eminently adorn'd, shee looked not upon gawdy vaine dresses as an ornament: She neither liked them, nor conformed to them, but went in a grave, decent, sober attire: she was humble, gentle, tender hearted, full of bowels of compassion, *remembring such as were in bands, as if she was bound with them.* She was of so affable, sweet, and courteous a disposition, as she gained abundance of love, and respect from those that conversed with her. By this meanes she was the greater gainer by all good conferences. It was her usuall custome to move good discourse, and oft times turne the streame of *Heb.* 13. 3.

other impertinent discourses into somewhat, which was solid tending to edification, and administring grace unto the hearer. She kept a Diary of Gods dealings with her soule, and of those various dispensations she met withall. She was much busied in prayer, meditation, and selfe-examination. She would often desire her husband, and others of her acquaintance to deale plainly and impartially with her: "For (said shee) I would not be deceived with a "formall profession, nor a temporary faith. Perhaps "through affection you may think farre better of me, "then I deserve. Wherefore I desire you to sift and "search me thoroughly, for such playne dealing I like "best of all, and those are my best Friends who deale "most plainly with me.

In processe of time after a carefull watching over her heart, and frequent addresses made unto the throne of grace, she found answerable Returnes: God gave her a large measure both of parts and graces: she was able to convince gayn-sayers; she abounded in faith, love, meeknesse, humility, and the rest of the graces of the Spirit. Insomuch as shee became a Christian in the higher forme, a tall *Cedar* of *Libanus*, a grown, solid, and excellent Christian.

It pleased God for tryall of her graces to exercise her much in the Schoole of affliction: Insomuch as for ten yeares before her death, she was (one time reckoned with another) at least halfe the time sick. But this sickneſſe to her body, God ordered it to be a medicine to her soule: For the spirit of prayer was much

much ſet a working: Her faith, love, and patience did appeare more eminently: Out of the furnace ſhe came forth as Gold purifyed ſeven times, ſo that the rod and ſtaffe, correction and inſtruction went together; and by theſe fatherly chaſtiſements her ſoule did thrive more abundantly. When ſhe was able, ſhe frequented publick aſſemblies: They were her delight, ſhe was a profeſt adverſary to withdrawing from publick aſſemblies: Both them, and the Reverend Miniſters of the Goſpell ſhee had in high eſteem and reverence all her daies. And when ſhe was not able to goe to the publick congregation, ſhe would ſpend her time in reading, praying, and meditating at home, and imploy friends to pray with her, and read to her: Such who were ſtable, ſincere Chriſtians, were her delight; thoſe ſhe accounted more excellent then their neighbours. She would often ſay, *ſhe valued no friends like unto ſoule friends.* Concerning her carriage to her Relations (for reall Saints ſhew it in their ſeverall capacities) Never was a wife more full of ſincere love and reſpect to her husband, whom ſhe loved entirely, and was as entirely beloved by him. How tender was her affection to her children, carefull to catechiſe and inſtruct them in the feare of God, and upon her death bed, amongſt many excellent counſells added this charge from a dying mother —*That they ſhould remember, that they had a Mother who would not allow them in any ſin.* She was carefull to inſtruct her ſervants and teach them the feare of the Lord. Indeed ſhe was ready and willing (as op-

portunity was offered) to doe good unto all: And as need required gave both Corporall and ſpirituall food: ſhe had a large heart and improved it to doe a great deale of good in a little time. Inſomuch as the poore, the ſick, the afflicted, the unexperienced to whom ſhe was uſefull whileſt ſhe lived, will now miſſe her very much ſhe is dead. What ſhall I adde more, ſhe was one of thoſe worthies, of whom the world was not worthy. And to give yet a further character of her: I will here ſet down a Narrative coppyed exactly out of her own hand writing, of Gods gracious dealings with her ſoule, as followeth verbatim.

An exact Coppy of a Narrative of Gods dealings with her, as ſhe left it in her own hand writing.

It pleaſed the Lord out of the riches of his grace, to remove me from an ignorane place where I was borne, and to bring me very young into a religious family: And when I was about twelve yeares of age upon the reading in the Practice of Piety, *concerning the happy eſtate of the Godly, and the miſerable condition of the wicked in their death, and ſo for ever unto all eternity, it pleaſed the Lord ſo much to affect my heart with it, as from that time my heart was wrought over to a deſire to walke in the waies of God. But at that time I fear I did not goe upon a right principle. For I did not then eye the Glory of God in it, but onely my own ſafety, that it might be well with me for ever. But quickly after I had but begun to ſet my face towards* Zion, *I was ſet upon with many temptations and perplexities in my thoughts, which were very troubleſome to me at all times, but eſpecially when I was alone. The conſideration whereof*

whereof brought ſuch an horrour upon my conſcience, inſo-
much as I did not know what to doe. That little I had
whether from education, or the light of nature cauſed
a ſtriving in me continually againſt thoſe thoughts of
atheiſme which were moſt terrible unto me. I was ſen-
ſible that it was a fearfull ſinne to have any ſuch thoughts
to lodge within my breaſt. But I deſired from my ſoule
to be freed from them, and had continuall reaſoning
within me againſt them, and yet ſtill for a long time, I
was troubled but could not acquaint any with my condi-
tion. I did not think that it was ſo with any other, as
it was with me. In this ſtreit, when I knew not which
way to turne me, even then did the Lord extend his com-
paſſion towards me, in my greateſt extremity for di-
recting me to read Calvins Inſtitutions, and ſpecially Calvins In-
that part that treats of the Creation. Whereupon the ſtitutions.
Lord was pleaſed to give in ſuch ſatisfaction to my ſoule,
concerning thoſe things, wherein I was troubled, as that
from that time forward, I was not violently aſſaulted in
that kind. But no ſooner was I freed from that trouble
but new ones ſprung up. For the very remembrance of
that horrid ſin of Atheiſme, left ſuch a terrour upon my
ſpirit, as made me feare that I had committed that ſinne
againſt the Holy Ghoſt: And ſo my condition ſeemed
to be not onely for the preſent, but in my apprehenſion,
then for ever moſt miſerable. All other ſins, though
never ſo great, I knew upon true repentance were pardo-
nable; but this ſin, that I lay under the feare of, I knew
out of the Word of God, ſhould never be pardoned: which
cauſed many ſad feares upon my ſpirit knewn to God a-
lone.

lone. For the removall of these feares, the Lord in mercy directed me to the reading of Mr Scudders works; where are laid down the markes of that sin. Upon perusall whereof the Lord was pleased to satisfie my misgiving heart, by a cleare manifestation unto my soule, that I had not committed that sin: And so assured me that though my sins were great, yet pardonable, which put me more chearfully upon the use of such means, as the Lord should direct me unto. And having satisfaction given in concerning this particular, there was a great burthen took off my spirit. Although I found no grace in my heart, nor discovery of the love of God unto my soule, yet in that there was but a possibility, there was a ground of comfort administred unto my heart, which I formerly feared, that I should be shut out of that. But still my feares remained, that I was not one of those in particular, for whom Christ died. The more I looked into mine own heart, the more I saw of sin and Satan, discouraging me from having any hope, that the Lord should accept of such a vile sinfull wretch as I, who had entertained such sinfull thoughts. I likewise thought how small the number was of those that should be saved in comparison of others; and my repentance I feared, came short of that which was required in the Gospell. As for faith, I could not find the least measure of it in my soule; withmany other sad discouraging thoughts: But when I was most perplexed with feares, and doubts, even then did the Lord graciously dart in some beames of his reconciled countenance, as I was reading something in Mr Scudders booke, which the Lord set home upon my soule

Mr Scudders Christian daily walke, &c.

ſoule, and brought into my ſoule ſo much joy and comfort at the preſent, as neither my tongue nor pen can expreſſe: But this joy remained not long, I quickly loſt the ſenſe of it: Yet the remembrance of it was ſweet unto me at all times. But after this all my former feares returned againe afreſh upon my heart, onely I had a doore of hope opened, that when God ſaw it beſt for me, he would returne and renew his reconciled countenancce unto my ſoule in the cleererlight and apprehenſion thereof. And this was, when I was about ſixteene yeares of age. After which time the Lord did exerciſe me with various diſpenſations. For two yeares I was by providence caſt upon a place where I heard very little powerfull preaching, ſmall helps for the good of my ſoule, but what the Lord was pleaſed to give in by the uſe of private meanes. But his power and abundant mercy was much ſeene in that time, that though I had not much comfort, yet the Lord was pleaſed to keep up my ſpirit in a way of depending upon him, and my feares were leſſe at that time then formerly, when I had more helps: ſo gracious was the Lord unto mee in keeping mee alive in a time of famine. After this through Gods goodneſſe, I was ſometimes under the preaching of a powerfull * Miniſter, who was crowned with the converſion, ſtrengthning, and building up of many ſoules: unto whoſe preaching the Lord gave me ſuch a bleſſing, as I ſeldome if ever went away from hearing him without comfort. Though I came to heare him with many doubts upon my ſpirit, yet the Lord ſo ruled and directed him, as if his Sermons had been onely concerning my particular, and

* Mr Bateman of Okingam.

he fully acquainted with the whole condition of my ſoule: ſometimes the Lord directed me to ſome ſupporting promiſes, upon which I relied. But thoſe promiſes which were made to believers, though I highly priced them, yet I durſt not apply them to my ſelfe: fearing that I had no intereſt in them. But that promiſe, Prov. 28. 13. he that confeſſeth and forſaketh his ſins, ſhall find mercy, *and* 1 *Joh.*1.9. If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe. *And the promiſe is* 1 *Joh.*2.1,2. If any man ſin, we have an advocate with the father, Jeſus Chriſt the Righteous: And he is the propitiation for our ſins: and not for ours onely, but alſo for the ſins of the whole world. *And that Invitation Iſai.*55.1. Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eate, yea come, buy wine and milke without money and without price, *together with the reſt of the chapters, all thoſe places the Lord often made a ſtay unto my ſoule. And afterward the Lord ſo bleſt one meanes or other unto me, inſomuch that I was kept from ſinking and falling into ſuch horrour as many of the people of God ſometimes fell into. But yet my feares and doubts were ſo many, as my comfort never laſted long. If the Lord did* but hide his face I was troubled. *No longer could I believe (then I found new ſtrength given in) that the Lord would ever have mercy upon my ſoule. The ſenſe of Originall ſin and actuall tranſgreſſions in their filthineſſe and guiltineſſe cauſed my feares yet to remaine upon my ſpirit,*

my

my faith then ſeemed very ſmall, If I had any, which I much queſtioned; I durſt not then ſay, Lord increaſe my faith, *but I could cry earneſtly,* O Lord worke faith in me. *I found much dulneſſe, deadneſſe, manifold diſtractions in duties, ſo that God might juſtly have withdrawne himſelfe from me for ever. Yet notwithſtanding all my uneven walking with God, he was graciouſly pleaſed to manifeſt his mercy unto my ſoule: when I was ſtruck with ſuch weakneſſes as I apprehended might quickly have ended my life, I fell into a great feare; at the firſt finding my heart to ſink, the Lord was pleaſed to give me ſo much reſpite, as to powre out my ſoule before him, deſiring ſtrength, and ſupport from him, to keep up my ſpirit, and to make me willing to ſubmit to his diſpenſations. And the Lord graciouſly anſwered my prayers, in that he removed all my former doubtings, and feares all the time of that ſickneſſe, which was long, and ſo dangerous, that neither I, nor others expected my life. The Lord then cleared up my evidences for Heaven, and gave me in ſo much comfort againſt the apprehenſion of death, as I never had in all my life before. Other the like tryalls of the Lords love I found ſtill, when I was in the greateſt extremity, and ſtood moſt in need of help from him, inſomuch as at ſuch times, I have hoped that I ſhould never againe have queſtioned the love of God to my ſoule. But I have found it otherwiſe by ſad experience; for when theſe impreſſions were worne off, I have been ready to call all in queſtion again concerning my poor ſoul. It made me oft think of that which was laid to Solomons charge,* that he forgot

the Lord who appeared unto him twice. *I found it the hardeſt thing to believe, that ever I went about. But this wavering condition could not ſatiſfy my ſoule, for the Lord giving me ſometimes a glimpſe of his love, made me long after fuller enjoyments of it, ſo that I was carried out with a reſtleſſe impatience to begge that the Lord would take away that heart of unbeliefe from me, which did both diſhonour him, and hinder me from that peace, which the Lord was willing that his people ſhould enjoy. My heart being then brought unto that frame, I was more willing, then ever I was before, to impart my Condition unto ſome ſpirituall friends, whom I deſired to deale impartially with me, acquainting them with the whole condition of my ſoule, how far the Lord had carryed me on, and at what I ſtuck, and ſtill as new objections did ariſe, I laboured to get ſatisfaction: Being convinced that I had too much prejudiced my ſelfe, in that I had not made my Condition known ſooner to ſome, who were able to give me advice. This way of communicating my condition, I found that the Lord bleſt unto my ſoule, inſomuch that my hopes were more confirmed, my feares more removed, my faith more ſtrengthned, and by the hearing of ſuch ſermons, and reading ſuch Books, as came cloſeſt to the conſcience, and were moſt for tryall of ones ſpirituall condition, I found the greateſt benefit by, and received the moſt comfort from them. Formerly I had many feares, that I was not one of them, who had an Intereſt in the Election of grace. But the Lord afterwards put into my heart to inquire, whether I had thoſe graces of his Spirit wrought in me, which none*

but

but his own elect people could have. Upon the ſtricteſt ſearching into my own heart, the Lord was pleaſed after many yeares of feare, at laſt to evidence unto my ſoule, that there was a change wrought in my heart, will, and affections, notwithſtanding the remainders of ſin and corruption, which ſtill encompaſſed me about. Being confident that he that had begun this good work, would not leave it unfiniſhed till the day of Jeſus Chriſt. The Lord was pleaſed to ſet home ſeverall promiſes for the ſtrengthning of my faith, viz. thoſe which ſet down the everlaſting covenant, 2 *Sam.* 23. 5. the everlaſting love of God, *Jer.* 31. 3. *John* 11. 13. The certainty of the foundation: 2 *Tim.* 2. 19. The certainty of the promiſes. 2 *Cor.* 1. 20. They are all in him yea and amen: *And that the children of God have eternall life promiſed unto them, and* that none ſhall be ever able to pluck them out of Chriſts hands, *John* 10. 28. *Then for divers yeares the Lord was pleaſed to ſtay me, to lead and guide me, untill he had ſet* my feet upon that rock, which is higher than I, from whence I truſt *I ſhall never be removed. And now my hearts deſire is to aſcribe that meaſure of hope and comfort, which the Lord hath given me at any time, onely unto the praiſe of the glory of his grace,* who hath made me accepted in the beloved, *which is ſo great a mercy, as I can never enough be thankfull for, nor walke anſwerable thereunto. I know when I look into my heart, there is matter of feare, that the Lord will withdraw the influences of his comforts from me; But that which I reſt upon is the free mercy of God in Chriſt expecting the*

performance of his promiſes, viz: Rom. 6. 16. Sin ſhall not have dominion over you, becauſe ye are not under the Law, but under grace, *Eze. 36. 25.* That he will ſprinkle cleane water upon me, and that he will give me a new heart, and put a new ſpirit within me; that he will take away my ſtony heart, and give me an heart of fleſh, *being perſwaded that the Lord would* keep me by his own power through faith unto ſalvation. *And now that I may have all the graces of the ſpirit ſtrengthned and increaſed in me, which I find I ſtand in continuall need of;* Its *the deſire of my ſoule to be partaker of the Lords ſupper, which through the blood of Chriſt onely* I *have right unto.*

This is the particular accompt of Gods gracious dealing with this Godly Gentlewoman. Conſidering there was no adminiſtration of the Sacrament in that Parochiall Congregation where ſhe lived, and uſed to receive formerly, nor any Paſtor at all to officiate there, ſhe being deſirous to enjoy that great ordinance, and that after a pure way of adminiſtration, ſent the forementioned Narrative to a Reverend and faithfull Miniſter of the Goſpell living in the Univerſity, who admitted her unto the Participatiõ of the Lords ſupper, in that Publick Aſſembly where he adminiſtred it.

Now it may be uſefull to make mention of her laſt ſickneſſe, eſpecially eight weeks before her death. All her diſcourſes were ſavoury, tending to edification. Many good Chriſtians came to viſit her, who all (if it were not their own fault) might reape ſome ſpirituall benefit from thoſe many excellent ſpeeches which

which proceeded out of her mouth. And the Counsells she gave to her Relations and other Friends, were temperd with gravity, and affection. She accustomed not her selfe to affectation of high flowne phrases, but held fast the forme of sound words. She was an old Disciple, and her grave and sober language accordingly discovered her so to be.

From the very first of her last sickneſſe her apprehenſion was she should die shortly, and her longing desire was *to be dissolved, and be with Christ:* She often repeated those words of Job, *There the weary goe to rest*; and those words in the close of the Revelations, *Come Lord Jesus, come quickly.* Upon her death approaching (whereof she was very sensible) she askt her husband, what promises of assurance were a firme ground for her to bottome on: He named *John* 10. 28. *And I give unto them eternall life; and they shall never perish, neither shall any man pluck them out of my hand:* Likewise he added, Rom. 8.33,34. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth: It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us:* He added v.38,39. *For I am perswaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* These (said she) are sweet Promises; That morning she died, she desired her husband to

read

read the 17 chapter of John (which chapter that eminently holy Scotchman Mr *Rollocke* cauſed to be read to him when he was dying) After that was read ſhe was raviſht with great joy, and expreſt her ſelfe accordingly. Her Husband, and two friends prayed with her, after the laſt prayer was ended, ſhe ſaid *my fleſh and my heart faileth*: Her Husband anſwered *Her that God was the ſtrength of her heart, and her portion for ever. He would never faile her*: ſhe returnd an anſwer (which was the laſt words ſhe ſpake to him) *He will never faile me.* About an houre after ſhe reſigned up her ſpirit to God who gave it, and her laſt words were, *I have finiſhed my courſe.* She ſlept in Jeſus Decemb. 8. 1654. *To her to live was Chriſt, and to die was gaine*, ſhe lived much deſired, and died much lamented: Her name is like *pretious Oyntment powred forth*: ſhe lived holily, and dyed comfortably, and now partakes of thoſe joies *which eye hath not ſeen, nor eare heard, neither can enter into the heart of man to conceive, even thoſe things which God hath prepared for them that love him.*

On

On the truely *Vertuous* and *Religious*,

Mris *ELIZABETH WILKINSON*,

Late wife to

HENRY WILKINSON,

Dr in Divinity, and Principall

of *Magdalen Hall* in *Oxford.*

To *Her* Husband.

SAy. Shall I ſpeak? or, hold my peace?
That ſeemes more due; but This, more eaſe,
Where, what to ſpeak, is hard to ſay;
For, ſhould I utter all I may,
'Twere endleſſe: And, to praiſe a friend
By halves, is but to diſcommend.
And, would I ſpeak, To whom? and, What?
To thoſe that knew? or, knew her not?
Who knew her, need it not: for they
Know more than I am like to ſay.
Who knew her not, may think that ſhe
Deſerv'd but what they hear from me:
And ſo, inſtead of ſetting forth
Her praiſe, I ſhould but wrong her worth.

He that adores with ſilent view,
Doth not detract from what is due:
But all that while his Silence ſaies,
He knowes not how enough to praiſe.
So, might I chooſe, I would adore
Her ſpeaking worth; and ſay no more.
But ſince I muſt (for ſo you ſay)
Not hold my peace, I muſt obey.
Yet 'tis, I ſay, too hard a task,
To anſwer fully what you ask:
To know, What firſt I ſhould commend;
And harder, Where to make an end.
Should I begin, where firſt appeare
Her worths; I muſt begin with Her.
(Higher than ſo, I need not goe:
Though, whence ſhe came, be worthy too.)
From firſt, her own deſerving merit
Claimes more than others do Inherit.
Nor is it eaſy to expreſſe,
What age of hers was ſpent amiſſe.
Her temper, meek: her carriage, ſuch:
Her language, good, and not too much:
Her habit, comely, more than brave;
Her converſation, humbly grave.
What vertues deck't a ſingle life,
Were doubled when ſhe was a wife.
How good a wife, I need not tell
To him who knew her worth ſo well;
Nor, what was her maternall care;
To whom her children were ſo dear.

Nor was her good confin'd to home,
But challenged a larger roome;
To heal the ſick; the hungry, feed;
And ſuccour thoſe, that ſtood in need;
Good both to Soul, and Body too,
Of thoſe with whom ſhe had to do;
To Rich, to Poore, to Great, and Small;
But, in her Cloſet, beſt of all,
(Which was her Chriſtian dayly walk,)
In Doing that which others Talk:
Forward to good without conſtraint.
And, as ſhe liv'd, ſhe dy'd a Saint.
But this to ſpeak at large, would crave
A volume, not an Epitaph.
And, were it done, I might offend
By ſhaming many left behind,
(Though more there may be found, I fear,
That will commend, than follow her.)
Some mind good Words, more than good Lives;
Some are good Women, not good Wives;
Some neither this, nor that; and ſome
Abroad are better, than at home;
Some hope to die like Saints, although,
'Tis too too plaine, they live not ſo.
'Tis rare, in all reſpects to ſee
A Wife, a Woman, like to thee:
At home, abroad, in life, and death,
Like unto our ELIZABETH.

J. WALLIS D.D.

A FVNERALL ELEGY,

On that WORTHY GENTLEWOMAN Mris ELIZABETH WILKINSON.

PArdon, Blest Sayn! rash paßion, if that we
Blame Heavens unkindneſſe for our loſſe of thee.
Whoſe yeares ſumm'd up, we find twas ſcarce high noon,
But vertues ſcand, well might thy life be done,
Which was a dayly lecture, wherein we
Might learne both Morals and Divinity.
Had'ſt thou been Romes, (ſo ſpotleſſe was thy fame)
The Calendar ere this had known thy name,
And a new Feſtivall but theres no need,
Of ſuch a cheate, where's reall worth indeed.
Let others build a marble tombe and ſhrine,
Thou haſt our hearts, a monument Divine.
Three Pictures of thy ſelfe are ſtill behind,
(But farre more Emblems of thy noble mind)
Whoſe Portions will be great, did they inherit
Nought but their Mothers goodneſſe, Fathers merit.
How much earth wants thee, witneſſe the ſad cries
Of many a poor afflicted ſoule, that lies

Under

Under the Purſe-exhauſting-ſurgeons hands,
Whom thy good nature, eas'd without ſuch bands.
But mortalls Feares are Bleſſed Angels Feaſt,
Who ſpring for joy and welcome their new Gueſt.
Two Innocents at once aſcend the skies,
The Mother with her Babe in whiteneſſe vies.
Who fearing her own Breaſts might ſoone decay,
Poſted to nurſe it in the milky way.
'Twere treaſon then to mutter or complaine,
Call that our loſſe, which Heaven counts its gaine.'
Farewell, Bright Soule! and may thy joyes increaſe,
As doeth thy love, crowned with laſting Peace.
Reſt now's thy due, who traveld'ſt during breath
With vertues, and wa'ſt labouring found by death.

W. C. M. A. Ch. Ch.

William Carpender.

On the Death of that Godly Gentlewoman.

Mris *ELIZABETH WILKINSON.*

BLeſt Saints above, your joyes hence double riſe.
One to your number addes more dignities.
Whoſe liberall heart it's goodneſſe did diſpence,
Like lightning, it on all had influence.
The poore, the blind, the wounded, theſe did all
Her houſe moſt juſtly a Bethesda call.
She the good Angel, from whoſe skilfull hands
Diſeaſed ſoules went freed from their ſore bands.
The naked, orphans, widowes, we may call
The cloſeſt mourners, at her funerall

For thus with teares they grone, Dorcas is dead,
And charity with her lies buried.
Behold, (say they) these garments which we have
Were her's, which to our naked backs she gave.
These needy backs and bellies ring her knell,
And with deep sighs, bid her a sad farewell.
Her tender heart was known to all degrees.
Nothing was hard, about her, but her knees
And that her pray'rs and fastings caus'd: for she
Fought many a spirituall combat, on her knee.
Her tender heart, sent many a watred cry
To Heav'n, for th' Church, selfe, friends and familie.
In Heaven her long acquaintance made her bold:
For though in yeares sh' was young, in grace sh' was old.
This made her so courageous, not to feare
Dire death, when at her breast he shooke his speare.
For when she saw't, she did all thoughts dispell,
She call'd her friends, and bid them all farewell.
And when they all for griefe, did round her weepe,
She smiling blest them all, and fell to sleep.
And now unto the grave, heav'ns suburbs, we
Attend her Corps with due solemnity:
Whence with her babe, her triumphs she begins,
And thence-forth, with it, hallelujahs sings.
Blest Saint! that from her womb at once could have
Companion unto Heaven, and to the grave.

Farewell, blest Saint; thy Husband and we all
Hence forth rise up, and will thee blessed call:
Though many Daughters of the Church did well
Yet thou in vertue didst them all excell.

E. H. M. A. Pemb. Col.

Edmund Hall

156.

A SERMON

PREACHT AT

GREAT MILTON

in the County of *OXFORD:*

Decemb: 9. 1654.

At the *FUNERALL* of that eminent Servant of *Jesus Christ*

M^ris *ELIZABETH WILKINSON*

late Wife to

Dr HENRY WILKINSON

Principall of *Magdalen Hall:*

Whereunto is added a *Narrative* of her Godly *Life* and *Death.*

By EDMUND STAUNTON, *D. D, Præsident* of C.C.C.

Col. 3. 14.

When Christ, who is our Life, shall appeare, then shall yee also appeare with Him in Glory.

OXFORD,

Printed by *Hen: Hall* Printer to the University for *Tho: Robinson* 1659:

100

A

To the Reader.

Christian Reader,

THis Sermon, for the substance of it, was preached at the Funerall of an elect * Lady, to be mentioned with honour, she being an old Puritan, owning Christ, his Ordinances, ministers and people in worser times; one eminent for piety, love, prudence, and bounty, the glory of her family. And now at the interring of this Godly Gentlewoman, who in her life was much beloved, and at her death much lamented; whose reall worth you may somewhat gueſſe at by the annexed Narrative. I have venturd this to the presse, partly eying Providence putting me unexpectedly and suddenly upon this worke designed to an abler hand, and guiding me unawares to this text, which some yeares since, apprehending the sentence of death passed upon her, she her selfe made choice of, for the Scripture to be preachd on at her Funerall; and partly observing the importunity of her entirely loving husband, my very good friend, and others of her deare relations; who were desireous of the publication of this Sermon and Narrative: that it came out no sooner,

* *The Lady Mary Pye.*

sooner, was on my part, an extreame unwillingneſſe to appeare thus in publick, that at all, is ſome hopes, that it may do ſome good, and bring ſome honour to God. I expect no other Patronage then the God of truth, and his word of truth. If the Lord in mercy ſhall make it any waies uſefull for the advancing of his glory, and the good of ſoules, it will at the great day ſtand upon account with comfort to

The poore unworthy Servant of Jeſus Chriſt,

EDMUND STAUNTON.

Theſ.

1 Theſſal. 4. 14.

Even ſo them alſo which ſleep in Jeſus, will God bring with him.

THe Holy Apoſtle here taking off the *Theſſalonians* from immoderacy, and exceſſe in their mourning, and lamentations for their dead, bids them *ſorrow not even as others, which have no hope. v. 13.* And the great argument which he urgeth to aſſwage their ſorrowes, is drawn from the certainty of the reſurrection of the dead who die in the Lord, grounded upon the *power* of God. *Them will God bring with him*: and upon the Reſurrection of Chriſt: *For if we beleeve that Jeſus dyed and roſe againe, even ſo them alſo which ſleep in Jeſus will God bring with him.*

But here the inquiry, is, how the reſurrection of believers may be argued from the reſurrection of of Chriſt? He being very God had *power to lay down his life, and take it up againe, Joh. 10. 18.* Its not

he fully acquainted with the whole condition of my soule: sometimes the Lord directed me to some supporting promises, upon which I *relied. But those promises which were made to believers, though I highly priced them, yet I durst not apply them to my selfe: fearing that I had no interest in them. But that promise, Prov.* 28. 13. he that confesseth and forsaketh his sins, shall find mercy, *and* 1 *Joh.*1.9. If we confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. *And the promise is* 1 *Joh.*2.1,2. If any man sin, we have an advocate with the father, Jesus Christ the Righteous: And he is the propitiation for our sins: and not for ours onely, but also for the sins of the whole world. *And that Invitation Isai.*55.1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eate, yea come, buy wine and milke without money and without price, *together with the rest of the chapters, all those places the Lord often made a stay unto my soule. And afterward the Lord so blest one meanes or other unto me, insomuch that I was kept from sinking and falling into such horrour as many of the people of God sometimes fell into. But yet my feares and doubts were so many, as my comfort never lasted long. If the Lord did* but hide his face I was troubled. *No longer could I believe (then I found new strength given in) that the Lord would ever have mercy upon my soule. The sense of Originall sin and actuall transgressions in their filthinesse and guiltinesse caused my feares yet to remaine upon my spirit,*

my

my faith then seemed very small, If I had any, which I much questioned, I durst not then say, Lord increase my faith, *but I could cry earnestly,* O Lord worke faith in me. *I found much dulnesse, deadnesse, manifold distractions in duties, so that God might justly have withdrawne himselfe from me for ever. Yet notwithstanding all my uneven walking with God, he was graciously pleased to manifest his mercy unto my soule: when I was struck with such weaknesses as I apprehended might quickly have ended my life, I fell into a great feare; at the first finding my heart to sink, the Lord was pleased to give me so much respite, as to powre out my soule before him, desiring strength, and support from him, to keep up my spirit, and to make me willing to submit to his dispensations. And the Lord graciously answered my prayers, in that he removed all my former doubtings, and feares all the time of that sicknesse, which was long, and so dangerous, that neither I, nor others expected my life. The Lord then cleared up my evidences for Heaven, and gave me in so much comfort against the apprehension of death, as I never had in all my life before. Other the like tryalls of the Lords love I found still, when I was in the greatest extremity, and stood most in need of help from him, insomuch as at such times, I have hoped that I should never againe have questioned the love of God to my soule. But I have found it otherwise by sad experience, for when these impressions were worne off, I have been ready to call all in question again concerning my poor soul. It made me oft think of that which was laid to Solomons charge, that he forgot*

the Lord who appeared unto him twice. *I found it the hardeſt thing to believe, that ever I went about. But this wavering condition could not ſatiſfy my ſoule, for the Lord giving me ſometimes a glimpſe of his love, made me long after fuller enjoyments of it, ſo that I was carried out with a reſtleſſe impatience to begge that the Lord would take away that heart of unbeliefe from me, which did both diſhonour him, and hinder me from that peace, vvhich the Lord was willing that his people ſhould enjoy. My heart being then brought unto that frame, I was more willing, then ever I was before, to impart my Condition unto ſome ſpirituall friends, whom I deſired to deale impartially with me, acquainting them with the whole condition of my ſoule, how far the Lord had carryed me on, and at what I ſtuck, and ſtill as new objections did ariſe, I laboured to get ſatisfaction: Being convinced that I had too much prejudiced my ſelfe, in that I had not made my Condition known ſooner to ſome, who were able to give me advice. This way of communicating my condition, I found that the Lord bleſt unto my ſoule, inſomuch that my hopes were more confirmed, my feares more removed, my faith more ſtrengthned, and by the hearing of ſuch ſermons, and reading ſuch Books, as came cloſeſt to the conſcience, and were moſt for tryall of ones ſpirituall condition, I found the greateſt benefit by, and received the moſt comfort from them. Formerly I had many feares, that I was not one of them, who had an Intereſt in the Election of grace. But the Lord afterwards put into my heart to inquire, whether I had thoſe graces of his Spirit wrought in me, which none*

but his own elect people could have. Upon the strictest searching into my own heart, the Lord was pleased after many yeares of feare, at last to evidence unto my soule, that there was a change wrought in my heart, will, and affections, notwithstanding the remainders of sin and corruption, which still encompassed me about. Being confident that he that had begun this good work, would not leave it unfinished till the day of Jesus Christ. The Lord was pleased to set home severall promises for the strengthning of my faith, viz. those which set down the everlasting covenant, 2 *Sam.* 23. 5. the everlasting love of God, *Jer.* 31. 3 *John* 11. 13. The certainty of the foundation: 2 *Tim.* 2. 19. The certainty of the promises. 2 *Cor.* 1. 20. They are all in him yea and amen: *And that the children of God have eternall life promised unto them, and* that none shall be ever able to pluck them out of Christs hands, *John* 10. 28. *Then for divers yeares the Lord was pleased to stay me, to lead and guide me, untill he had set* my feet upon that rock, which is higher than I, from whence I trust *I shall never be removed. And now my hearts desire is to ascribe that measure of hope and comfort, which the Lord hath given me at any time, onely unto the praise of the glory of his grace,* who hath made me accepted in the beloved, *which is so great a mercy, as I can never enough be thankfull for, nor walke answerable thereunto. I know when I look into my heart, there is matter of feare, that the Lord will withdraw the influences of his comforts from me. But that which I rest upon is the free mercy of God in Christ expecting the*

performance of his promises, viz: Rom. 6. 16. Sin shall not have dominion over you, because ye are not under the Law, but under grace, *Ezc. 36. 25.* That he will sprinkle cleane water upon me, and that he will give me a new heart, and put a new spirit within me, that he will take away my stony heart, and give me an heart of flesh, *being perswaded that the Lord would* keep me by his own power through faith unto salvation. *And now that I may have all the graces of the Spirit strengthned and increased in me, which I find I stand in continuall need of: Its the desire of my soule to be partaker of the Lords supper, which through the blood of Christ onely I have right unto.*

This is the particular accompt of Gods gracious dealing with this Godly Gentlewoman. Considering there was no administration of the Sacrament in that Parochiall Congregation where she lived, and used to receive formerly, nor any Pastor at all to officiate there, she being desirous to enjoy that great ordinance, and that after a pure way of administration, sent the forementioned Narrative to a Reverend and faithfull Minister of the Gospell living in the University, who admitted her unto the Participatiō of the Lords supper, in that Publick Assembly where he administred it.

Now it may be usefull to make mention of her last sickneſſe, especially eight weeks before her death. All her discourses were savoury, tending to edification. Many good Christians came to visit her, who all, (if it were not their own fault) might reape some spirituall benefit from those many excellent speeches

which

which proceeded out of her mouth. And the Counsells she gave to her Relations and other Friends, were temperd with gravity, and affection. She accustomed not her selfe to affectation of high flowne phrases, but held fast the forme of sound words. She was an old Disciple, and her grave and sober language accordingly discovered her so to be.

From the very first of her last sickneſſe her apprehension was she should die shortly, and her longing desire was *to be dissolved, and be with Christ:* She often repeated those words of Job, *There the weary goe to rest;* and those words in the close of the Revelations, *Come Lord Jesus, come quickly.* Upon her death approaching (whereof she was very sensible) she askt her husband, what promises of assurance were a firme ground for her to bottome on: He named *John* 10. 28. *And I give unto them eternall life, and they shall never perish, neither shall any man pluck them out of my hand:* Likewise he added, Rom. 8. 33, 34. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us:* He added v. 38, 39. *For I am perswaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* These (said she) are sweet Promises; That morning she died, she desired her husband to

read

read the 17 chapter of John (which chapter that eminently holy Scotchman Mr *Rollocke* caused to be read to him when he was dying) After that was read she was raviſht with great joy, and expreſt her ſelfe accordingly. Her Husband, and two friends prayed with her, after the laſt prayer was ended, ſhe ſaid *my fleſh and my heart faileth:* Her Husband anſwered *Her that God was the ſtrength of her heart, and her portion for evet. He would never faile her:* ſhe returnd an anſwer (which was the laſt words ſhe ſpake to him) *He will never faile me.* About an houre after ſhe reſigned up her ſpirit to God who gave it, and her laſt words were, *I have finiſhed my courſe.* She ſlept in Jeſus Decemb. 8. 1654. *To her to live was Chriſt, and to die was gaine,* ſhe lived much deſired, and died much lamented: Her name is like *pretious Ointment powred forth:* ſhe lived holily, and dyed comfortably, and now partakes of thoſe joies *which eye hath not ſeen, nor eare heard, neither can enter into the heart of man to conceive, even thoſe things which God hath prepared for them that love him.*

On

On the truely *Vertuous* and *Religious*,

Mris *ELIZABETH WILKINSON*,

Late wife to

HENRY WILKINSON,

Dr in Divinity, and Principall of *Magdalen Hall* in *Oxford*.

To *Her* Husband.

SAy. Shall I speak? or, hold my peace?
That seemes more due; but This, more ease,
Where, what to speak, is hard to say;
For, should I utter all I may,
'Twere endleſse: And, to praiſe a friend
By halves, is but to diſcommend.
And, would I speak, To whom? and, What?
To thoſe that knew? or, knew her not?
Who knew her, need it not: for they
Know more than I am like to say.
Who knew her not, may think that ſhe
Deſerv'd but what they hear from me:
And ſo, inſtead of ſetting forth
Her praiſe, I ſhould but wrong her worth.

He that adores with ſilent view,
Doth not detract from what is due:
But all that while his Silence ſaies,
He knowes not how enough to praiſe.
So, might I chooſe, I would adore
Her ſpeaking worth, and ſay no more.
But ſince I muſt (for ſo you ſay)
Not hold my peace, I muſt obey.
Yet 'tis, I ſay, too hard a task,
To anſwer fully what you ask:
To know, What firſt I ſhould commend,
And harder, Where to make an end.
Should I begin, where firſt appeare
Her worths; I muſt begin with Her.
(Higher than ſo, I need not goe:
Though, whence ſhe came, be worthy too,)
From firſt, her own deſerving merit
Claimes more than others do Inherit.
Nor is it eaſy to expreſſe,
What age of hers was ſpent amiſſe.
Her temper, meek: her carriage, ſuch:
Her language, good, and not too much:
Her habit, comely, more than brave;
Her converſation, humbly grave.
What vertues deck't a ſingle life,
Were doubled when ſhe was a wife.
How good a wife, I need not tell
To him who knew her worth ſo well;
Nor, what was her maternall care,
To whom her children were ſo dear.

Nor was her good confin'd to home,
But challenged a larger roome;
To heal the ſick; the hungry, feed;
And ſuccour thoſe, that ſtood in need;
Good both to Soul, and Body too,
Of thoſe with whom ſhe had to do;
To Rich, to Poore, to Great, and Small;
But, in her Cloſet, beſt of all,
(Which was her Chriſtian dayly walk,)
In Doing that which others Talk:
Forward to good without conſtraint.
And, as ſhe liv'd, ſhe dy'd a Saint.
But this to ſpeak at large, would crave
A volume, not an Epitaph.
And, were it done, I might offend
By ſhaming many left behind,
(Though more there may be found, I fear,
That will commend, than follow her.)
Some mind good Words, more than good Lives;
Some are good Women, not good Wives;
Some neither this, nor that; and ſome
Abroad are better, than at home;
Some hope to die like Saints, although,
'Tis too too plaine, they live not ſo.
'Tis rare, in all reſpects to ſee
A Wife, a Woman, like to thee:
At home, abroad, in life, and death,
Like unto our ELIZABETH.

J. WALLIS D.D.

A FVNERALL ELEGY,

On that WORTHY GENTLEWOMAN Mris ELIZABETH WILKINSON.

PArdon, Blest Saynt! rash passion, if that we
Blame Heavens unkindnesse for our losse of thee.
Whose yeares summ'd up, we find twas scarce high noon,
But vertues scand, well might thy life be done;
Which was a dayly lecture, wherein we
Might learne both Morals and Divinity.
Had st thou been Romes, (so spotlesse was thy fame)
The Calendar ere this had known thy name,
And a new Festivall but theres no need,
Of such a cheate, where's reall worth indeed.
Let others build a marble tombe and shrine,
Thou hast our hearts, a monument Divine.
Three Pictures of thy selfe are still behind,
(But farre more Emblems of thy noble mind)
Whose Portions will be great, did they inherit
Nought but their Mothers goodnesse, Fathers merit.
How much earth wants thee, witnesse the sad cries
Of many a poor afflicted soule, that lies

Under

Under the Purse-exhausting-surgeons hands,
Whom thy good nature eas'd without such hands,
But mortalls Feares are Blessed Angels Feast,
Who spring for joy and welcome their new Guest.
Two Innocents at once ascend the skies,
The Mother with her Babe in whitenesse vies.
Who fearing her own Breasts might soone decay,
Posted to nurse it in the milky way.
'Twere treason then to mutter or complaine,
Call that our losse, which Heaven counts its gaine.
Farewell, Bright Soule! and may thy joyes increase,
As doeth thy love, crowned with lasting Peace.
Rest now's thy due, who travel'dst during breath
With vertues, and wa'st labouring found by death.

W. C. M. A. Ch. Ch.

On the Death of that Godly Gentlewoman.

Mrs ELIZABETH WILKINSON.

BLest Saints above, your joyes hence double rise.
One to your number addes more dignities.
Whose liberall heart it's goodnesse did dispence,
Like lightning, it an all had influence.
The poore, the blind, the wounded, these did all
Her house most justly a Bethesda call.
She the good Angel, from whose skilfull hands
Diseased soules went freed from their sore bands.
The naked, orphans, widowes, we may call
The closest mourners, at her funerall

For thus with teares they grone, Dorcas is dead,
And charity with her lies buried.
Behold, (say they) these garments which we have
Were her's, which to our naked backs she gave.
These needy backs and bellies ring her knell,
And with deep sighs, bid her a sad farewell.
Her tender heart was known to all degrees.
Nothing was hard about her, but her knees
And that her pray'rs and fastings caus'd: for she
Fought many a spiritual combat on her knee.
Her tender heart, sore many a watred cry
To Heav'n, for th' Church, selfe, friends and familie.
In Heaven her long acquaintance made her bold:
For though in yeares sh' was young, in grace sh' was old.
This made her so courageous, not to feare
Dire death, when at her breast he shooke his speare.
For when she saw't, she did all thoughts dispell,
She call'd her friends, and bid them all farewell.
And when they all for griefe, did round her weepe,
She smiling blest them all, and fell to sleep.
And now unto the grave, heav'ns suburbs, we
Attend her Corps with due solemnity:
Whence with her babe, her triumphs she begins,
And thence-forth, with it, hallelujahs sings.
Blest Saint! that from her womb at once could have
Companion unto Heaven, and to the grave.

Farewell, blest Saint, thy Husband and we all
Hence forth rise up, and will thee blessed call:
Though many Daughters of the Church did well
Yet thou in vertue didst them all excell.

E. H. M. A. Pemb. Col.

On the death of that Worthy Gentlewoman Mrs ELIZABETH WILKINSON.

E–re while (*Deare Consort*) *I was* [a] *leas'd to thee*
[b]W–*ife now to Christ for* [c] *perpetuity:*
L–*iving with thee was sweet,* [d] *with him farre best,*
I–*n earth joy's mixt* [e] *with paine, in him* [f] *all rest.*
I–*wrought, I sufferd much in a few yeares,*
L–*ife now* [g] *rewards my worke,* [h] *wipes off my teares:*
S–*ighs are all turnd to songs, all tears to wine,* (*thine?*
K–*ings favour crownes my heart, what should grieve*
A–*re we not both of the* [k] *same houshold still?*
I at the Banquet, and thou at the Mill,
B–*oth* [l] *fellow-servants: I my pension* [m] *now:*
N–*ext thine.–Worke on, the Feast succeeds the Plow.*
E–*ach of us yet in* [n] *hopes: my* [o] *Dust to win*
S–*alvation from the Grave; Thy* [p] *soule from sin.*
T–*hings worth the* [q] *waiting for:* [r] *Christ comes to save.*
O mourne no more, but write this on my grave.
H–*ere lies Mother and Babe both without sins,*
N–*ext* [s] *birth will make her and her* * *Infant twins.*

Thus interwoven were our names, till death
Left Wilkinson *without* Elizabeth.
Wee'll joyne againe: Twas man and wife before,
Twill then be fellow Saints for evermore.

E. R.

a 1 Cor. 7. 25.
b 2 Cor. 11.
c 1 Thes. 4.
d Phil. 1.
e 1 Cor. 7.
f Heb. 4. 9.
11. Rev. 14.
g Prov. 11.
Matth. 5.
Heb. 10.
h Rev. 7. 21
i Rev. 21. 14.
k Eph. 2. 19.
& 3. 15.
Heb. 12.
l Rev. 19.
m Matth. 25.
n Psal. 128
Luk. 17.
1 Cor. 9.
2 Tim. 2
o 1 Cor. 15.
57. Tit. 2.
p 1 Joh. 3.
q Gen. 49.
r Heb. 9. 28
s Matth. 19.

*Her Child was buried with her.

On the Death of Mrs ELIZABETH WILKINSON.

[illegible] Sam. 1.25. H ow are the mighty fall'n, [a] DAVID could say,
E ven when the Princes fell in Gilboa?
N ow may I say, Hovv is a Cedar dovvn,
R esolv'd to dust: yet vvears an heavenly Crovvn?
Y ee Writers pen in golden lines her story,
W ho for her vertues vvas the Females glory.
I n meeknesse rare, faith, hope, and charity,
L ikevvise adorn'd vvith great humility.
K novvledge she had, yet knevv it not: her Heart.
[illegible] Luk. 10.42. I nflam'd vvith love made choice of [b] Maryes part.
N ovv shall I count my losse vvhat is her gaine,
S hall I bedevv her hearse vvith brinish raine?
O that I could submit vvith thankfull mind,
N ovv God hath much made up my losse in Kind.

H. W.

FINIS.